Dawat-e-Deen ka Maqam-o-Martaba bada azeem hai, kitne iblees ke hatoun qatl kiye gaye aur behke huwe log hain jinhain Islam ki dawat se nai zindagi milti hai, kitne gumrah wa bad deen log hain jinhain Dawat ki barkat se Tauba-wa-Islah aur kitab-wa-sunnat ki taraf palatne ki taufeeq milti hai, Tableegi koshisho ke bagair koi deen is sar zameen main istehkaam pa sakta hai, na koi mazhab wa maslak phail sakta hai aur na usay duniya main kamyabi mil sakti hai, Dawat Deen ka asal kaam dar asal andhere main ek shama` jalane ki misl hai, yahi Islam ki Nashr-o-Isha`at ka bunyadi zarya aur isi main Allah ke bando ki hidayat ka raaz chupa hai,

Dawati -wa-Tableegi jaddo jahad hi ke zarye Shirk-wa-Bidath ke andhere main bhatakti insaniyat ko sahi rasta dikhaya ja sakta hai, dilo per Kufr-wa-Shirk ka jo zang lag gaya hai use saaf kiya ja sakta hai, Dawat-e-Deen hi ke zariye se muntashir aur galat ifkar wa khayalat main sar gardan logo ki islah ka bandobast kiya jata hai, isi ke zariye Islam ki sacchi Tabeer aur Kitab-wa-Sunnat ki khalis Shakl Manhaj-e-Salf ki behtareen Taleemat se logo ko roshnaas karaya ja sakta hai, Dawat-wa-Tarbiyat hi ke zariye Halal-o-Haram, Ebadat-wa-Mamlaat, Khareed-o-Farokht aur Infaradi wa Ijtemai Nijam-e-Zindagi ki islah ki ja sakti hai, Bando ke ta`alluk ko Allah se mazboot tar banaya ja sakta hai, yahi wajah hai ke Shariyat ki nazar main Dawat-o-Tableeg se gaflat aur susti sangeen jurm hai, balki Allah Taala ki di huwi Amanat main Khayanat ki taraf hai,

Aaj Dawat-o-Tableeg, Dars-o-Tadrees, Taleem-wa-Taallum, Naseehat aur gair musalmano tak Deen ki dawat pohchane ka jo kuch bhi aur jahan kahin bhi toota phoota nijam qayam hai, isi zulmat-wa-Tarteekhi ke mahool main wahi hamare liye Minara Noor aur Roshni ki ek halki kiran hai, in marakiz Dawat aur Centers ko mazeed majboot banane aur khulus ke sath sahi rukh per qayam rakhne ki sakht zaroorat hai, Yaqeeqan Janiye! Agar ise bhi band kar diya jaye to Ummat-ul-Haad wa la deeni, Zehni awargi aur hilakat-wa-barbadi ke is stage per pahuch jaye gi jiska andaza lagana mushkil ho jaye gi, kisi bhi samaj aur mu`ashre ke liye Taleem-o-Tarbiyat aur Islah-e-Dawat ki misal

aise hi hai, jaise Khaito ki liye Barish, Insano keliye Khana aur Pani, Sairabi ke begair jaise Khaitto sookh jati hain, Usi tarah dawat-wa-Tarbiyat ka mazboot nijam qayam na ho to Ma`ashra aur Samaj ki deeni gairat murda ho jati hai, Khair-o-Bhalai aur Kitab-o-Sunnat se wabistagi ke jazbat Khusk ho jate hain, aur Haq-o-Batil ka Farq-o-Imtiyaz khatam ho jata hai, Tauheed-wa-Shirk, Sunnat-wa-Bidath main tameez ki salahiyat fana ho jati hai, natiza ye hota hai ke Islam ki duhaie dene wala khud apne Deen se bargashta nazar aata hai.

"Is Ummat ke wajood ka ek Bunyadi Maqsad Allah ke deen ki amanat jo hamare supurd ki gai hai use doosro tak pohchana hai,"(Surah Imran, 110) Is Ummat ko Allah Ta`ala ne ye Sharf baksha hai ke Sari Ummato main Khair-e-Ummat ke mansab per fa`ez hai,

Insaniyat per is Ummat ke azeem ehsanat hain, ye sare insano keliye sab se ziyada nafa baksh hai, doosro ke khair khawai au bhalai chahna, unhain Jahannam se bacha kar Jannat ke raste per le jana us ummat ki khas pehchan bhi hai aur zimme dari bhi hai, Nabi Kareem ﷺ farmate hai **"Allah Ta`ala Ta`ajjub karta hai us qoum per jo Bediyoun main jannat main dakhil honge"** (Sahi Bukhari 3010), Is ki majeed wazahat Sayyadna Abu Huraira Ò bayan karte hain is ka Mana bayan karte huwe Sahab-e- Fathul Baari Allama Ibn Al-Jouzi Ò ka ye qoul naqal kiya hai **"Ye log tumhare Haton qaid ho kar bediyoun main laye jate hain aur phir Islam ki scchai-wa-Haqqaniyat ko janne ke baad Islam ko qabul kar lete hain aur is tarah jannat main dakhil kar diye jate hain"** (Fath-ul-Baari 6/168) is Ayat main ummat-e- Muslema ki Khairiyat aur Afzaliyat teen batoun ke sath mashroot hai, Bhalai ka hukm dena, Burai se rokna aur Allah Ta`ala per Eeman lana,"

Imam Mujahid Ò kehte hain Is Ayat main Khaire Ummat hone ke liye jo shartain bayan ki gai hain use apnane se Ummat Mohammadiya Khair-e-Ummat ban sakti hai, Agar ye zimmedari ham ne ada nahi ki to yaqeenan ham is in`aam ke mustahiq nahi hain, **"Eeman Billah sare A`maal par Muqaddam aur Deen ki asaas-wa-buniyad hai magar Dawat ki**

zaroorat-wa-Ahmiyat ko batane kaee Eeman billah ko baad main zikr kiya gaya hai".

**Ma`roof :** Har woh amal jise Shariyat ne Neki-wa-Bhalai qarar diya ho, us ke karne ka hukm diya ho aur is ke Aamil ki ta`reef ki ho, jis main aqaid-wa-ebadaat se lekar Akhlaq-wa-Mu`amlat tak sari chizain dakhil hain aur usi ki taraf logo ko bulaya jayega, is main sab se badi neki Allah ki tauheed hai, is liye dawat main hamesha is baat ka lehaaz rakhna lazim hai ke jo deen main asaas aur buniyad hai pehle is ki dawat pesh ki jaye, Usool ki taraf Aamal se pehle Aqeeda-wa-Manhaj ki durustagi ki taraf, Sharai ahkamat se pehle Deen ki ibtedai khabroun ki taraf, Hamare upar Allah Ta`ala nai yeh waajib thehraya hai ke hum apne upar , apne Biwi Bacchon aur Maa-tehton ke upar Allah ki Tawheed ko qaim karain, Jis ke bare main ham hukm kiye gaye hain aur jis ki hamain taqat nahi hai, Allah Ta`ala ne Hamain us ka hukm hi nahi kiya hai,.

Yaad Rakkho! Hukumat-e-Ilahiya ka maqam Yaqeenan Zameen main Allah ke deen ko qaim karne ka zariya hai, lekin Bazat-e khud maqsad nahi hai, Mohaddis-e Shaam Shykhul Albani Ò ne du`aat ko umda naseehat karte huwe intehai motadil aur jachi tuli baat farmai hai **"Islam ki baaladast aur hukmarani apne aap per qaim kar lo, Zameen main bhi tumhari hukumat qaim ho jaye gi"** (Tauheed-e Awwal ya Duwat-ul-Islam page 40)

Ambiya ke dawat ka yahi manhaj hai, Nabi-e-Kareem ki dawati zindagi se hamain yahi dars aur paigham milta hai, Sahaba, Taba`een aur Salf-e-Saleheen ki dawat ka tareeqa yahi raha hai, Umro Bin Abasa As-Salami ؓ ka bayan hai **" Main jaahili dour main bhi ye khayal rakhta tha ke log Jahalat-wa-Gumrahi per hain aur woh log butoun ki Ebadat karte the**," Main ne Makka main Ek Shakhs ke bare mein suna, Safar karke Makkah aaya, Nabi Kareem se mulaqaat ki, Aap ﷺ us waqt apni qoum se chup chup kar logon ko dawat dete the, Main ne aap se poocha: Aap koun hain? Nabi kareem ﷺ ne farmaya : **Main Nabi houn**, Mein ne kaha Nabi kiya hota hai? **Farmaya mujhe Allah ne bheja hai**, mein ne kaha, "Aap ko kya cheez de kar bheja gaya hai?" Farmaya

Dawat-e-Deen ka Maqam-o-Martaba bada azeem hai, kitne iblees ke hatoun qatl kiye gaye aur behke huwe log hain jinhain Islam ki dawat se nai zindagi milti hai, kitne gumrah wa bad deen log hain jinhain Dawat ki barkat se Tauba-wa-Islah aur kitab-wa-sunnat ki taraf palatne ki taufeeq milti hai, Tableegi koshisho ke bagair koi deen is sar zameen main istehkaam pa sakta hai, na koi mazhab wa maslak phail sakta hai aur na usay duniya main kamyabi mil sakti hai, Dawat Deen ka asal kaam dar asal andhere main ek shama` jalane ki misl hai, yahi Islam ki Nashr-o-Isha` at ka bunyadi zarya aur isi main Allah ke bando ki hidayat ka raaz chupa hai,

Dawati -wa-Tableegi jaddo jahad hi ke zarye Shirk-wa-Bidath ke andhere main bhatakti insaniyat ko sahi rasta dikhaya ja sakta hai, dilo per Kufr-wa-Shirk ka jo zang lag gaya hai use saaf kiya ja sakta hai, Dawat-e-Deen hi ke zariye se muntashir aur galat ifkar wa khayalat main sar gardan logo ki islah ka bandobast kiya jata hai, isi ke zariye Islam ki sacchi Tabeer aur Kitab-wa-Sunnat ki khalis Shakl Manhaj-e-Salf ki behtareen Taleemat se logo ko roshnaas karaya ja sakta hai, Dawat-wa-Tarbiyat hi ke zariye Halal-o-Haram, Ebadat-wa-Mamlaat, Khareed-o-Farokht aur Infaradi wa Ijtemai Nijam-e-Zindagi ki islah ki ja sakti hai, Bando ke ta`alluk ko Allah se mazboot tar banaya ja sakta hai, yahi wajah hai ke Shariyat ki nazar main Dawat-o-Tableeg se gaflat aur susti sangeen jurm hai, balki Allah Taala ki di huwi Amanat main Khayanat ki taraf hai,

Ò

Aaj Dawat-o-Tableeg, Dars-o-Tadrees, Taleem-wa-Taallum, Naseehat aur gair musalmano tak Deen ki dawat pohchane ka jo kuch bhi aur jahan kahin bhi toota phoota nijam qayam hai, isi zulmat-wa-Tarteekhi ke mahool main wahi hamare liye Minara Noor aur Roshni ki ek halki kiran hai, in marakiz Dawat aur Centers ko mazeed majboot banane aur khulus ke sath sahi rukh per qayam rakhne ki sakht zaroorat hai, Yaqeeqan Janiye! Agar ise bhi band kar diya jaye to Ummat-ul-Haad wa la deeni, Zehni awargi aur hilakat-wa-barbadi ke is stage per pahuch jaye gi jiska andaza lagana mushkil ho jaye gi, kisi bhi samaj aur mu`ashre ke liye Taleem-o-Tarbiyat aur Islah-e-Dawat ki misal

aise hi hai, jaise Khaito ki liye Barish, Insano keliye Khana aur Pani, Sairabi ke begair jaise Khaitto sookh jati hain, Usi tarah dawat-wa-Tarbiyat ka mazboot nijam qayam na ho to Ma`ashra aur Samaj ki deeni gairat murda ho jati hai, Khair-o-Bhalai aur Kitab-o-Sunnat se wabistagi ke jazbat Khusk ho jate hain, aur Haq-o-Batil ka Farq-o-Imtiyaz khatam ho jata hai, Tauheed-wa-Shirk, Sunnat-wa-Bidath main tameez ki salahiyat fana ho jati hai, natiza ye hota hai ke Islam ki duhaie dene wala khud apne Deen se bargashta nazar aata hai.

"Is Ummat ke wajood ka ek Bunyadi Maqsad Allah ke deen ki amanat jo hamare supurd ki gai hai use doosro tak pohchana hai,"(Surah Imran, 110) Is Ummat ko Allah Ta`ala ne ye Sharf baksha hai ke Sari Ummato main Khair-e-Ummat ke mansab per fa`ez hai,

Insaniyat per is Ummat ke azeem ehsanat hain, ye sare insano keliye sab se ziyada nafa baksh hai, doosro ke khair khawai au bhalai chahna, unhain Jahannam se bacha kar Jannat ke raste per le jana us ummat ki khas pehchan bhi hai aur zimme dari bhi hai, Nabi Kareem farmate hai **"Allah Ta`ala Ta`ajjub karta hai us qoum per jo Bediyoun main jannat main dakhil honge"** (Sahi Bukhari 3010), Is ki majeed wazahat Sayyadna Abu Huraira bayan karte hain is ka Mana bayan karte huwe Sahab-e- Fathul Baari Allama Ibn Al-Jouzi ka ye qoul naqal kiya hai **"Ye log tumhare Haton qaid ho kar bediyoun main laye jate hain aur phir Islam ki scchai-wa-Haqqaniyat ko janne ke baad Islam ko qabul kar lete hain aur is tarah jannat main dakhil kar diye jate hain"** (Fath-ul-Baari 6/168) is Ayat main ummat-e- Muslema ki Khairiyat aur Afzaliyat teen batoun ke sath mashroot hai, Bhalai ka hukm dena, Burai se rokna aur Allah Ta`ala per Eeman lana,"

Dawat-e-Ilallah

Aur Hamari Zimmedariyan

PART 2

Compiled by :

Mohammed Arshad Sikrawi

Transliterated by
Shaykh Abdul Ahad Sanabili

al-birr foundation

S/N. 1, Vanjara Mansion, Gunpowder Road, Opp. Sheetal Appt.,
Mazgaon, Dockyard Road (E), Mumbai-400 010.

Cell : 09769403571 / 09987021229
www.albirr.in albirr.foundation@gmail.com